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ABSTRACT

A Masters Program in Interdisciplinary Studies (MAIS) project that was designed to integrate multicultural awareness in the classroom is described. In this project, university foreign students taught elementary and secondary students about foreign cultures and other world perspectives. The Oregon State System of Higher Education agreed to enroll a limited number of foreign students at in-state tuition rates. To participate foreign students needed to show financial need, to communicate in English, and to indicate what they wanted to share about their culture. After the first foreign students were selected, a meeting was held with administrators and teachers to explain the program. Foreign students visited the K-12 schools who requested them through the Office of International Education. Foreign students' projects included demonstrations in cooking, storytelling, folk dance, batik, and slide presentations. The effects of the program have not been measured. There are four major chapters to the paper. Chapter I, "Historic Perspective," states that a historical consequence of colonialism has been to stifle multi-cultural awareness. The second chapter examines four current global issues: change, interdependence, impact of technology, and conflict resolution. In chapter III, the need for multi-cultural awareness is discussed. The program is described in the fourth chapter. (RM)

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MULTI-CULTURAL APPROACH TO EDUCATION

USING UNIVERSITY STUDENTS IN K-12 CLASSES AS A RESOURCE

MAIS PROJECT

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Judith J. Sult

Paper presented at the Annual Conference of the National Association for Foreign Student Affairs (35th, Cincinnati, OH, May 24-27, 1983).

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INTRODUCTION

In 1981 my longstanding interest and involvement with international students and international issues provided me with a new career focus in education. I had received a grant from the State of Oregon to develop a global studies curriculum for the Philomath school district's 4th, 7th, and 10th grades. Although I had been teaching and taking education classes, it had been 12 years since I had received formal training in areas of global concerns. I returned to graduate school to augment my academic background to assist my work for developing a global studies curriculum. I determined that the Masters program in Interdisciplinary Studies (MAIS) was appropriate to complement my career goals.

In the midst of completing my MAIS, I finished developing the global studies curriculum. As a result of developing the curriculum, I became aware of the woefully inadequate materials with which teachers attempt to discuss global studies. The material was frequently outdated and reinforced stereotypes. Although research indicates ages 7-12 are the best time to develop an open attitude about the world,[1] Oregon students in this age group have little or no exposure to foreign cultures.

The Oregon Commission on Foreign Language and International Studies published a report in 1982 emphasizing the need for greater exposure to foreign languages and multi-culture education for students of all ages.[2] The National Council for the Social Studies issued a position paper calling for increased world studies.[3] It was in this atmosphere that I decided to devise my MAIS project to use university foreign students as a resource

in the K-12 classroom.

The objectives of the project are to address the need to expose children to foreign cultures at a young age. Specifically to provide an opportunity for students to be exposed to other perspectives about the world and to present students with a human element of a foreign culture.

My coursework was especially well-suited for meeting the objective of both the global studies curriculum and my MAIS project using foreign students in the classroom. My courses in education have included strategies and methods for teaching social studies at both the elementary and secondary levels, and instructional materials preparation. In addition, I am completing a media materials course. These classes enable me to develop materials for my project. In political science I studied global issues, international law, and the politics of Latin America to become better informed about international political processes and developments. In addition, as an intern in political science, I developed the curriculum for 4th, 7th, and 10th grades in global studies, currently taught in the Philomath school district. The 10th grade curriculum is also being taught and tested in some Portland schools.

My course of study in history included African history, food and agriculture in Africa, problems in Latin America, and a reading and conference on Modern China. I am currently completing a course in Pacific Northwest History for a perspective of how the Pacific Northwest relates to the rest of the world.

In the course of my studies I was struck by the long-term impact of the consequences of 17th and 18th century colonization. In most cases, the colonized areas became what are now called the less developed countries

(LDCs). The colonizers generally became what is today considered the developed countries. The attitudes which the developed countries express towards the people of the LDCs are frequently the consequence of the relationship of the colonizer to the colonized.[4] The developed countries have often been accused of having a condescending attitude toward the people of the LDCs, trying to impose their formula for development upon the LDCs without regard for the traditions, history, and culture of the people.[5]

Recently, educators have begun to stress the significance of alternative perspectives, directing more attention to the plight of the LDCs.[6] The trend in education is directed toward global concepts rather than the chronological study of history.[7] The concepts provide a framework to look at the global issues. Concepts also provide for either a parallel or integrated discussion of history. Global issues emphasize the concerns of the world today and alternative paths for the future. Issues facing mankind are of a global nature and will necessitate global cooperation. The concept of multi-cultural awareness is for people to become aware of the similarities, as well as the differences, between cultures.

The purpose of the first part of this paper will be to explain my rationale for my MAIS project. Specifically, the paper will explain that a historical consequence of colonialism has been to stifle multi-cultural awareness. The paper will also explore current global issues in a conceptual framework leading to the concept of multi-cultural awareness as a necessary component in education today. Finally, the paper will explain my MAIS project as a cultural program to promote multi-cultural awareness in kindergarten through twelfth grades by utilizing university foreign students as a resource.

Chapter I
HISTORIC PERSPECTIVE

The current state of the world is an accumulation of historic events. The existing disparities between the rich and the poor nations (or less-developed and developing nations) can be traced to the initial interaction between the cultures. Albert Memmi in Colonizer and Colonized points out that traditionally the West has been led to believe that the condition of the poor was a natural state and the people of the less developed countries were responsible for their plight.[8] The traditional perspective does not account for the demise of the great civilizations in Africa, Asia, and Latin America. The position developed here is that the colonial perspective suggests answers to many questions left to speculation in the traditional perspective.

In The Global Rift, The Third World Comes of Age, L. S. Stavrianos developes the theme that the Third World became underdeveloped in contrast to and because of the development of the First World.[9] The process of economic integration began in the 15th century as the economy of Western Europe began expanding abroad. The overseas countries became dependent upon supplying the raw materials to the industrialized metropolitan centers.[10]

In the 16th century, European national monarchs laid claim to overseas territories. The significance of their expansion is that merchants and joint stock companies gained state support for their global expansion, in contrast to merchants in other parts of the world.[11]

The costs of recurring wars in Europe required raw materials and manufacturing to provide a balance of payment. Colonies could provide

markets for Western manufacturers and supply the needed raw materials. The traditional perspective of history points out that the United States was also colonized, yet the United States became a leader in the Developed World. The traditional perspective leads one to the conclusion that the peoples of the less developed countries could also become developed if they pulled themselves up through hard work and perseverance. However, the traditional perspective does not take into account the nature of colonizing. North America was colonized by families from Northern and Western Europe. They came to make their permanent home in the new land. The region was not densely populated and many of the indigenous people who were here died from the new diseases. The immigrants became a substantial population and were able to maintain their own culture, values, and social system. The land was expansive and incredibly rich in natural resources. Most importantly, relatively early in its economic development, the United States gained its independence. Raw materials were available to build local industry and materials produced for trade provided an income to be invested locally.

In contrast, the colonists who followed the conquerors to Latin America, Asia, and Africa were generally bureaucrats, or missionaries still tied to their homeland. They identified with the home government, religion and bureaucracy. The colonists disregarded the political and social structure of the indigenous people.[12] Land grants in Latin America were awarded to the colonists without concern for the people who already occupied the land.[13] The Berlin Conference of 1884 divided the continent of Africa without regard for tribal boundaries.[14] The most favored nation clause imposed on China in the 1844 Treaty of Wanghia rapidly

influenced the Chinese traditions and economy.[15]

The economies of Africa, Asia, and Latin America were developed expressly for feeding the industrial revolution in Europe. How Europe Underdeveloped Africa, by Walter Rodney, points out that underdeveloped countries are the ones with the greatest wealth of natural resources, yet the poorest in terms of goods and services presently provided by and for their citizens.[16] Since Europe was the first continent to expand outward, they gained control of the seas. The colonies were dependent on what Europe was prepared to buy and sell, and Europeans determined what the colonists would produce and the price paid for the goods. Local crops for local consumption were substituted for export crops.[17]

The slaves from Africa drained the continent of the young, strong, labor force needed to build a strong African society. Indians in South America were forced to labor in the mines and on the haciendas to provide exports to the West.[18] Wolf and Hansen point out in Human Conditions of Latin America, that development in Latin Ameirca has always occurred under the aegis of overseas metropolises.[19] This has led to underdevelopment and regional development rather than to an integrated national economy.[20]

In the colonized countries the infrastructure was designed to promote the exporting of raw materials to the industrialized metropolis in the West. With the revenue from the production in the colonies flowing to the West, there was little money left to build the transportation or communication systems to unify the colonies. Nor were they able to build their own economy or educational systems.[21]

A significant aspect of colonialism was the imposition of the Western culture on the indigenous people. As merchants moved out of Europe, so

did missionaires and bureaucrats. The basic beliefs of the local population were undermined along with the culture, art, and social structures.[22]

The recent independence of these nations has only allowed partial political and social independence. The economies are still tied to the Developed World. The bureaucracy and institutional structure put in place by the colonists remain largely intact. Many of the original cultures have been almost entirely decimated, lost and disregarded.[23]

Perhaps as significant as the economic and bureaucratic structure of the LDCs has been the long-lasting attitudes about the LDCs by the Western world. The majority of the published information received in the West about the colonies were sent by bureaucrats and missionaires. The bureaucrats were in the colonies to administer imposed change on the colonists and the presence of the missionaires was to change the mores, religion, and culture of the indigenous people.[24] Given the circumstances, the objectivity of the reports might be questioned. Based on those reports the longheld beliefs that the people of the LDCs were barbaric, pagans, lazy, dirty, and stupid have been passed down through generations.[25] This observation is not intended to imply that Western culture is racist, but it does suggest that racism has influenced our interactions with the people of the LDCs. Through churches and charitable organizations the developed countries are accustomed to giving people of the LDCs our surpluses of food and inferior manufactured goods. Perhaps it is inevitable that the people of the Developed World have assumed that as the people of the LDCs wore and ate our surplus goods and food they should also wear and ingest our views of the world, our views of them, our philosophies, and our politics.

Westerners frequently forget that people in the LDCs do not perceive the issues of the world, nor themselves, in the way Westerners perceive them and their relations with other countries. Given the historic conditions it is not surprising how little the West knows about people from the less developed countries.

Chapter II
GLOBAL ISSUES

Global issues in today's shrinking world are as varied as they are complex. Concepts are the tools of analysis employed to analyze the issues. Frequently mentioned concepts are change, interdependence, impact of technology, and multi-cultural awareness. Multi-cultural awareness will be discussed in Chapter IV.

Change

The fact that so much literature focuses on global education, world-mindedness, world studies, and global perspectives indicates a change in the attitude of educators. Most global studies experts insist we look at the future as well as the past. Global educators realize the world is ever-changing and the issues must be continually updated and reevaluated. The Global 2000 report states "if present trends continue the world in 2000 will be more crowded, more polluted, less stable ecologically, and more vulnerable to disruption"[26] than at present. The report urges a change of long-term policies to meet the challenge of the changing world.[27] Change is an integral part of the other concepts.

Interdependence

Interdependence is a word that continually reappears in the literature of today. Thomas Collin laments that despite widespread use of the word interdependence, it still means just about whatever one chooses it to mean.[28] For our purposes, interdependence will refer to the inter-relationships among the nations of the world. Since the Age of Exploration the

world has become more interdependent. Trade among nations long ago ceased to be a luxury. Economics, national security, and survival often depend on the interdependence of nations.

A casual walk in any store will testify to the link between nations. Every day items such as food, clothing, electronic equipment, and cars bear the labels of foreign countries. A more thorough inspection will uncover less obvious links between nations. Many of the ingredients and components of foods labeled "Made in the USA" come from foreign countries. According to the New England Economic Review, components from the European Escort automobile involve 19 countries.[29] A list of strategic resources for U.S. industry includes 32 countries for such uses as weapons, nuclear reactors, spark plugs, drugs, glass, railroad engines, factory machinery, fertilizer, and gasoline additives.[30] An interruption in the production of these resources due to labor disputes, inclement weather, or political upheaval, can affect the economic conditions for many related industries.

Other examples of interdependence are evident in the banking industry and in foreign aid. James Whitmire goes so far as to imply the Soviet debt to Western bankers is such that a default could collapse the Western banking system.[31] Recent fears of bankruptcy in Mexico, Brazil and other LDCs has illuminated the integrated relations between the United States banking system and foreign countries.

The solutions to achieve an ecologically-balanced world are affected by the domestic regulations in each country. Untreated waste disposal dumped into rivers affects peoples from all bordering nations. Nuclear waste dumped into the ocean has potential hazard for everyone who eats fish from that area. Acid rain is an international problem which must be

solved by mutual cooperation among nations.

The presence of U.S. troops around the world further underlines the interdependence of alliances for alleged mutual security. Europe, Asia, Latin America, Africa, and the Middle East influence how the American tax dollar is spent--just as the U.S. presence in those areas affects their own tax currency.

Impact of Technology

The impact of technology is evident since the Stone Age. Drawing from Franz Boas, Stavrianos points out that technological advance was matched by corresponding demographic and economic advance.[32] The more people interacted with other cultures, the more their own culture was stimulated and the culture forged ahead. Technological advancement was related to the vulnerability of a culture. Those who were technologically retarded did not have as advanced weapons. Technological retardation usually meant the population was sparse because of the difficulty of food gathering.[33] Technological retardation also indicated a society that was isolated and the people left without immunity against the diseases of outside peoples.[34]

Technology can be positive or negative. Transportation and communication have dramatically improved in areas which had been considered impregnable in the past. Opening remote areas have brought advanced medical and educational opportunity. On the other hand technology has introduced many dilemmas to the remote societies. Changes in family life and social structure have undermined traditional values of the culture. The First World had many decades to adjust to the inevitable changes in society due to technology. The LDCs are introduced to the changes at such an accelerated rate that they have added burdens in adapting. Rodney points

out that the advanced technology of the Europeans destroyed much of the economy of overseas countries because the cottage industries could not compete.[35] As the culture becomes more technologically advanced, it becomes more interdependent. As noted above, many components are necessary to produce technological change. When technology is introduced to a culture consideration must be addressed to the impact of introducing technology--if it is to provide income which will remain in the region, or if the technology is being introduced to produce income to be exported through multi-national corporations. According to Freeman and Persen, multi-national corporations turn out about one third of the world's gross national product.[36]

Technology has increased the production of some crops in LDCs. However, the countries generally remain bound to Developed World markets and their crops are determined, to a large extent, by what the Developed World is willing to pay for those crops. The New International Economic Order proposed by many nations in the United Nations provides a change in the market potential. According to Bradford Morse of the United Nations, more than 80 percent of LDCs' foreign exchange earnings come from the sale of raw materials and agricultural products.[37] The manufactured goods they must import have the cost of the raw material included as well as the production costs from the importing country. The NIEO would provide complete control over local natural resources. In the interdependent world of today, many of those resources are now in the control of multi-national corporations with a foreign base. The price of the raw export item would be linked to the cost of their imports from other nations. Multi-national corporations would be placed under strict code of conduct. Finally, the

LDCs would have expanding voting rights in the International Monetary Fund.[38]

Although the NIEO may look one-sided, it can also be of benefit to the Western World. The Developing World is largely an untapped resource, yet the bulk of the world's population resides in LDCs. If the purchasing power of the population improved, it would provide expanding markets for Western goods. Morse also mentions that the trade restrictions similar to those imposed on the LDCs today were a major triggering factor in the United States' revolution to gain independence 200 years ago.[39]

Conflict resolution

The Global 2000 Report summarizes that the world will be less stable by the year 2000 due to population increases and increased stress on the resources of the world.[40] This report, among many others, points to the rapid increase of population among the LDCs. It is estimated that the arable land will increase only 4% by 2000 so greater crop yields will be necessary to feed the larger population.[41] In many areas the carrying capacity of the immediate region is overextended, eroding the land's capacity to support life.[42]

The Global 2000 Report suggests one way to resolve conflicts likely to surface is for the nations of the world to cooperate in making long-term policy changes regarding the use of the resources, population, and environment. The report also urges the United States to cooperate justly with other nations in the areas of trade, investment, and assistance to other nations.[43]

The Western perspective views population control as an obvious answer to the problems of the LDCs. This traditional view reinforces the attitude

that the people of the LDCs do not know what is best for them and that they need the guidance of more developed and sophisticated nations.

Dennis Pirages in Global Ecopolitics relates the contrasting perspective of the LDC.[44] Although representatives from the LDCs recognize that population growth is a problem, they contend it is a problem of economic underdevelopment. Poverty is a cause of population growth and will not be changed until the poverty has been diminished.[45] Wolf and Hansen point out that before the industrial revolution in the United States, it took nine farming families to feed one non-farming family. In 1979 in the U.S. it was possible for one farming family to feed nine families not engaged in farming. They note many of the LDCs are still basically agricultural and have similar pre-industrial ratios.[46]

Poverty-ridden people do not have the medical care available to others. They often want larger families to be sure they have the manpower needed to provide the family needs. The low incomes necessitate that more members of the family work to provide the income. In poor nations there is not government support to provide care for the elderly, so parents have large families to assure their care in old age.

The distribution of the land is of critical concern to the populations in the LDCs. Much of the fertile land is managed and/or owned by foreign investors or national absentee landlords. A long-lasting effect of colonialism and neo-colonialism is the uneven distribution of land.[47] As mentioned earlier, merchants were subsidized to bring products from the colonies. The colonial powers awarded the land to the colonists who changed the crop production from self-sufficient crops to export crops. In Latin America the land grants were given to elites from Spain. During

the neo-colonial period companies were invited to the LDCs with promises of low wages, few regulations, and large profits. Since independence, much of the production remained in the control of the original companies. For many observers there can be little doubt that the conflicts occurring in LDCs today are largely of colonial consequences.

Unfortunately, the conflict over land redistribution is not only an internal problem. Foreign investors do not want to have their production controlled by the nationalization of their land. Law Among Nations, by von Glahn, cites several examples in which nationalizing companies have brought suit for just compensations.[48] Under international law when a company is nationalized the legal issue of compensation must be resolved between the nationalizing country and the home country of the country. Many years of negotiations are necessary to reach an agreement over just compensation. Post-revolutionary relations between the Chinese and American governments were not resumed until the government reached a compromise for compensation to nationalized property. Von Glahn states that U.S. relations with Cuba are partially at a stand-off because of the compensation issue.[49]

A major barrier for resolving conflict about land redistribution is the ideological positions taken by the LDCs. The conflict is complicated by the East/West issue. According to Rosen and Jones in The Logic of International Relations, the Russians perceive the United States as the major imperialist power which exploits the poor, controls the majority of the resources, and exports the profits from the LDCs.[50] The United States, on the other hand, sees the spread of communism as a threat to the free peoples of the world, democracy, and the free enterprise system. They view the Soviets as repressive and with designs for taking over the entire

world.[51] Land redistribution becomes involved in the ideological question of whether the LDC is aligning itself with the Soviets through the methods of land redistribution or nationalizing.

As we see, conflict resolution involves more than just the immediate countries involved. We need only to look at El Salvador, Lebanon, Angola, Cambodia, or most regions facing "internal" conflicts to realize the interdependent nature of conflicts.

Building up weapons for resolving conflicts is expensive. Ruth Sivard claims that the trillions of dollars in taxes and public debt is only a small fraction of the real cost.[52] The real cost, she insists, is in the opportunities lost, social alienation and upheaval, and lives wasted in poverty. As expenditures for arms increase, revenue available to provide food, health education, and productive employment declines. Sivard concludes that the peoples of the world have a "choice between the military excesses of the present and a future emphasizing peaceful mechanisms of international cooperation."[53]

Finally, conflict resolution cannot be discussed without mentioning nuclear war as a possible resolution to a conflict. The growth and sophistication of nuclear arms points to the interdependence of the world, as well as the impact of technology. Nuclear war threatens those on the periphery of the nuclear powers, even though they may not be consulted for possible alternative resolutions. As nuclear arms proliferate, the globe continues to shrink and the threat of nuclear war grows.

Chapter III
MULTI-CULTURAL AWARENESS

The colonists were not generally interested in preserving the indigenous cultures--indeed the values and cultures of the peoples were ignored and the colonists imposed their own values on the people. Colonialism was a classic example of ethnocentrism. The settlers of western world not only assumed they were superior to the indigenous culture, they even debated if the "natives" were human.[54] The obvious example is the institution of slavery out of Africa. In Latin America the question of whether the Indians were human was finally settled by papal decree. Although the Asians were considered human, the ethnocentric attitudes were blatant. The Encyclopedia Britannica (1875-1889) described the Chinese as "cold" and "cunning."[55] U.S. President Teddy Roosevelt publicly claimed the Chinese as "an immoral, degraded and worthless race."[56]

Today's technology takes us to foreign countries moments after a newsworthy event has occurred. Yet, the nature of reporting newsworthy events can and often does, reinforce stereotypes. The most commonly reported events are conflict and poverty. Both issues evoke ethnocentric responses. War portrays the people as savage and incapable of bringing order to their political and social lives. Poverty reinforces the stereotype that the people are shiftless and lazy. There is an underlying traditional Western attitude that technology can solve the problems of poverty and if the people would apply themselves they would be able to overcome their poverty. In other words, Westerners must carefully analyze the information they are receiving and be wary of subtle ethnocentric

attitudes that may be included.

Before leaving the subject of colonists, it is important to note there were very diligent observers who accompanied many expeditions to the new worlds. It is through their careful collection of information and descriptions that knowledge about the indigenous cultures is now available. Many of the observers expressed a deep respect for the cultures and the people they encountered.

Scholarly works in recent years have drawn upon the reports of these observers to give substance to their theories about the evolution of current global issues. The records of the observers have provided modern scholars with descriptions about food, agriculture, political organization, and social structure, religion and other aspects of culture.

Educators today are addressing the need for more multi-cultural awareness. Associations and spokespersons endorsing programs to increase multi-cultural awareness include the National Association of Elementary School Principals,[57] The National Council for the Social Studies,[58] the Office of Intergovernmental Relations, U.S. Department of Education,[59] Association for Supervision and Curriculum Development[60] to name just a few.

The 1979 Report to the President from the President's Commission on Foreign Language and International Studies recommends greater use of minorities and foreign visitors as a resource for intercultural learning. The report notes more than a quarter-million foreign students offer opportunities to discuss cultures, social systems, and other aspects of life in their home countries.[61] At the regional level, New York, Indiana and Georgia are among the states which have developed curriculums dealing with global issues, world-mindedness, or global studies. The issue of

multi-cultural awareness and global studies have been addressed in Oregon by the Oregon Department of Education, The Governor's Commission on Foreign Language and International Studies, the local social studies associations and the various school districts.

The State of Oregon addresses the need for multi-cultural awareness in the guidelines for the global studies unit. The guidelines state "it (global studies) is important in helping students understand the world in which they live."[62]

The Oregon Commission on Foreign Language and International Studies calls for a more direct approach to multi-cultural education. "Each school district include in its elementary curriculum an emphasis both on multi-cultural education including units on cultures and their environments, and on the United States and its global ties..."[63]

The evidence indicates that by learning more about other cultures people can learn more about themselves and their place in the world.[64] By ridding ourselves of our ethnocentric views we can better analyze the concepts of change, interdependence and the impact of technology which are inherent in the shrinking world of today.

Chapter IV
MAIS PROJECT

My graduate studies led me to the conclusion that non-threatening cross-cultural experiences at an early age would enhance the later ability of mature students to better understand global issues. The coursework crystallized my own rationale for the need for such a program. However, the program I devised is not a soapbox to expound my own attitudes and political stance. The emphasis of the program is on the word culture. The project is an attempt to humanize the foreign culture through a non-political presentation of some aspect of the culture in such areas as art, music, and storytelling. The experience should be pleasurable as well as educational, and provide a means of cross-cultural communication. The program is consistent with the goals of educators to increase multi-cultural awareness.

The purpose of the program I devised is to utilize university foreign students as a cross-cultural, interdisciplinary resource in the K-12 classroom. My research indicates there are approximately 175 programs through universities across the country that attempt to use foreign students as a resource.[65] The most well established program comes out of the University Museum, University of Pennsylvania. Their program has been in operation for 21 years. The Pennsylvania program provided me with guidelines for establishing a similar program for the State of Oregon. The teacher's handbook from the Pennsylvania program states "general exposure at an early age to foreign people has been found to help children get a more realistic view of the world, and subsequently to understand their own country better."[66]

When I approached the Office of International Education at Oregon State University, I discovered that the Oregon State System of Higher Education (OSSHE), was aware of the positive impact foreign students have on the university setting. However, rising out-of-state tuition costs had severely limited the number of foreign students coming to Oregon. In 1978-79 the Foreign Student Scholarship program provided over one million dollars of tuition assistance to needy foreign students. Since that time the poor financial health of the state has produced a 335 percent decline in tuition assistance and a 54 percent increase in nonresident tuition rates.[67] OSSHE agreed to a proposal to enroll a very limited number of foreign students at in-state tuition rates if those students demonstrated financial need and the ability to provide an educational service to the state.[68] The Office of International Education saw my project proposal as a means to implement the in-state-tuition program for foreign students. As there were no funds available to implement the program, I was requested to write a grant to fund the project. (See Appendix A). The grant, called Intercultural Dimensions in Educational Activities (IDEA), was awarded by the National Association of Foreign Student Affairs, funded through the Bureau of Educational and Cultural Affairs of the United States Information Agency. OSSHE endorsed the program and I am the project coordinator for the five participating Oregon universities.

Since the IDEA project is a statewide program, I recommended a committee be formed with representatives from the International Offices on each campus and the Assistant Vic-Chancellor for higher education and myself, to develop program guidelines. (See Appendix B). The committee also developed the application form to be filled out by the foreign students (See Appendix C).

The criteria for selection of the students makes the IDEA program unique. The students are selected to provide regional diversity. The student must show financial need, an ability to communicate in English, and submit a project indicating what they want to share about their culture. As the project is student-generated, it allows an opportunity for the student to determine what aspects of the culture best reflect his/her homeland.

After the guidelines were established and the first students were selected, I met with administrators and teachers from Linn-Benton Educational Service District to explain the opportunities of the program and how they could request a student. I also discussed the program with educators in the Portland and Ashland areas. The University of Oregon is working closely with the curriculum developers in the Lane County ESD. The program is attractive to educators because it supplements existing curricula, it is cost-effective for the districts, and it requires no additional teacher training.

Allocations of in-state-tuition fees are determined by the foreign student enrollment at the participating institution of higher education. As of now, there are eight students at the University of Oregon, eleven at Oregon State University, two at Portland State University, three at Western Oregon State College, and four at Southern Oregon State College. For example, students from Oregon State University represent the countries of Venezuela, Japan, The People's Republic of China, Colombia, Mexico, India, Nigeria, Iran, Thailand, Greece and Sri Lanka. Students' projects include demonstrations in cooking, storytelling, folk dance, batik and judo. Other projects include slide presentations, an explanation about

Hinduism as it relates to the Indian culture, Spanish conversation, and resource person for the Model UN.

Students visit the schools who request them through the Office of International Education. The number of visits vary from one class period to repeated visits depending on the project and the request of the teacher. So far the students have visited classes at the elementary through community college levels. Over 1200 Oregon students in Linn-Benton ESD have had visits from foreign students. After teachers were introduced to the IDEA concept, three elementary schools held International weeks during which foreign students made presentations to the students. It is a testimony to the success of the program that every school which hosted an IDEA student has requested future visits from other foreign students.

CONCLUSION

My MAIS project has provided me with the opportunity to integrate multi-cultural awareness in K-12 classes. The IDEA project is an ongoing project which will be expanded and refined as it continues. My educational background provided me with the skills to develop the IDEA program and to produce the materials appropriate for promoting the concept of using foreign students as a resource. My academic background in political science and history provided me with the insight that there is the need for the IDEA program.

Teachers and administrators from the more rural areas have been especially enthusiastic about the IDEA project. Alsea District, with a high school and elementary student population of about 200 students, invited all eleven IDEA students to make presentations. The teachers and students were all excited and the teachers plan to incorporate the international students in their curriculum frequently next year.

Ron Folker, principal and superintendent of Alpine School declared the IDEA project as the most interesting and innovative program available to his students since he has been in education. The superintendent of Mill City School District said the three hour roundtrip drive to pick up the foreign students was well worth the benefits received by his students from the visit.

IDEA students have all expressed enjoyment for the opportunity to share aspects of their culture. They each take the responsibility of representing their culture seriously. All have updated, altered and refined their projects as they learn from their school visit experience.

They have each developed three objectives for each presentation. In addition to the financial aid, IDEA students have expressed the attitude that they are benefitting greatly by participating in the program. They have all said that they appreciate the opportunity to see an American classroom. The visits give them the opportunity to meet people outside of the university setting. The projects require that the IDEA students think more clearly about their own culture and gives them a greater appreciation of their culture.

One student preparing to return to Kenya said that the opportunity to visit an American classroom was the highlight of his experience in the United States. He said that he felt he was able to leave a part of himself and his culture through his experience. Another student from Nigeria said that the IDEA program was the hope for better understanding among peoples of the world. He went on to say that the IDEA program is a renaissance in education.

Students in the K-12 schools have asked numerous questions of the IDEA students and have asked that more foreign students be invited for visits. Many students have exchanged addresses with the foreign students and some have asked for addresses of children their own age to write to in the home country of the visitor. Some schools will be starting a pen-pal program with students from the country of the visitor.

The emphasis of my project has been to implement a program addressing the concern for increased multi-cultural awareness. The project thus far has concentrated on developing the state guidelines, informing and selecting the students, and informing the schools of the existence of the program.

The purpose of my project was to develop an opportunity for K-12 students to be exposed to other cultures and to present a human element of foreign culture. I think that the IDEA project has met those objectives. Now that the program has been implemented the next logical step will be to work with educators and IDEA students to develop an analytical tool to measure the effects of the IDEA program. IDEA students are now evaluated by the teachers in the classes they visit in regards to how well they meet their own objectives. The evaluation to be devised will include a measurement of change in attitudes of Oregon students about foreign cultures before and after a visit by a foreign student.

I will continue to work with IDEA for the duration of the grant period, through January 1984. I have been requested by the Office of International Education to look for a long-range funding to continue the program. In May I have been invited to the National Conference of the National Association of Foreign Student Affairs to present the IDEA model to representatives from other states.

I see the IDEA project as a small part in providing multi-cultural understanding to the children of Oregon. Perhaps through increased understanding we will raise a generation of students who appreciate and understand other cultures and will strive to bring peace to their world.

Notes

[1]Thomas Collins and Sally Zakariya, Getting Started in Global Education (Arlington, Virginia: National Association of Elementary School Principals, 1982), p. 10.

[2]Governor's Commission on Foreign Language and International Studies, Reports of Task Force Committees (Salem, Oregon, 20 February 1982), p. 6.

[3]National Council for the Social Studies, position paper, approved March 1981.

[4]Albert Memmi, The Colonizer and The Colonized (Boston: Beacon Press, 1965), pp. 80-86.

[5]Ibid.

[6]Thomas Collins, Bylines (Washington, D.C.: National School Board Association, n.d.), n. pag.

[7]Judith Trouney, "Middle Childhood and International Education," Intercom #71 (New York, Center for War/Peace Studies, November 1972), p. 7; John J. Cogan, "Global Education," Getting Started, pp. 9-11; James Becker, Education for a Global Society (Bloomington, Indiana: Phi Delta Kappa Educational Foundation, n.d.), pp. 33-37.

[8]Memmi, p. 81.

[9]L. S. Stavrianos, Global Rift: The Third World Comes of Age (New York: William Morrow and Co., Inc., 1982), pp. 42-53.

[10]Ibid.

[11]Ibid.

[12]Memmi, pp. 61-62.

[13] Eric R. Wolf and Edward C. Hansen, Human Conditions in Latin America (New York: Oxford University Press, 1972), p. 28.

[14] E. A. Boateng, A Political Geography of Africa (New York: Cambridge University Press, 1978), pp. 57-59.

[15] O. Edmund Clubb, 20th Century China, 2nd ed. (London, 1964; rpt New York: Columbia University Press, 1972), p. 12.

[16] Walter Rodney, How Europe Underdeveloped Africa (Washington, D.C.: Howard University Press, 1981), p. 20.

[17] Ibid, p. 149.

[18] Ibid.

[19] Wolf and Hansen, p. vi.

[20] Ibid, p. vii.

[21] Rodney, p. 149.

[22] Boateng, p. 59; Wolf and Hansen, p. 137; Camilo Torres, Revolutionary Priest, ed. John Gerassi (New York: Vintage Books, 1971), pp. 327-334.

[23] Frantz Fanon, The Wretched of the Earth (New York: Grove Press, Inc., 1968), p. 48.

[24] Memmi, p. 72.

[25] Memmi, pp. 75-76; Fanon, pp. 249-251.

[26] Council on Environmental Quality and the Department of State, Global 2000 Report, Vol. I (Washington, D.C.: U.S. Department of Printing, 1980), p. 1.

[27] Ibid., p. 4.

[28] Collins, Bylines, n. pag.

[29] Glenn M. Linden and Matthew T. Downey, ed. Teaching American History: Structured Inquiry Approaches (Boulder, Colorado: Social Science Education Consortium, 1975), n. pag.

[30]Ibid.

[31]James M. Whitmire, "Moscow's Real Secret Weapon," The Washington Monthly (Washington, D.C.: The Washington Monthly Co., June 1980).

[32]Stavrianos, p. 58.

[33]Ibid, p. 59.

[34]Ibid.

[35]Rodney, p. 137.

[36]Orville Freeman and William Persen, "Multinational Corporations: Hope for the Poorest Nations," The Futurist: World Future Society, December 1980).

[37]Bradford Morse, The United States' Stake in a New International Economic Order (New York: United Nations Development Program, n.d.), pp. 1-18.

[38]Ibid.

[39]Ibid.

[40]Global 2000, p. 1.

[41]Ibid, p. 2.

[42]Ibid, p. 2.

[43]Ibid, p. 4.

[44]Dennis Pirages, Global Ecopolitics (North Scituate, Massachusetts: Duxbury Press, 1978), p. 60.

[45]Ibid.

[46]Wolf and Hansen, p. 26.

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[49]Ibid.

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[53]Ibid.

[54]Charles Gibson, ed. The Spanish Tradition in America (New York: Harper and Row, 1968), p. 104-105 - the book quotes a paper by Pope Paul III, "Indians are men," pub. 1537.

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[56]Ibid.

[57]Collins, Getting Started, pp. 1-2.

[58]Nation Council, n. pag.

[59]William Keogh, "It's a Small World," Getting Started in Global Education, pp. 6-7.

[60]Getting Started, p. 23.

[61]President's Commission on Foreign Language and International Studies, "Strength Through Wisdom," A Report to the President, (Washington, D.C.: n.p., 1979), p. 12.

[62]Oregon Department of Education, Social Studies in Oregon Schools (Salem, Oregon: Department of Education, Spring 1981), p. 25.

[63]Oregon Commission, p. 12.

[64]Judith Tourney and Donald Morris, Global Dimensions in U.S. Education, The Elementary School (New York: Friends Group, Inc., 1972), p. 53; John Cogan, "Implementing Global Education in the Elementary School: A Case Study," Social Education 42: 502-505.

[65]Types of Speakers Program, handout from University Museum, University of Pennsylvania.

[66]The University Museum, Handbook for Teachers (Pennsylvania: University of Pennsylvania Press, n.d.), p. 2.

[67]Jack Van de Water, "Financial Aid for Foreign Students: The Oregon Model," NAFSA Newsletter, March 1983, p. 99 and 106.

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